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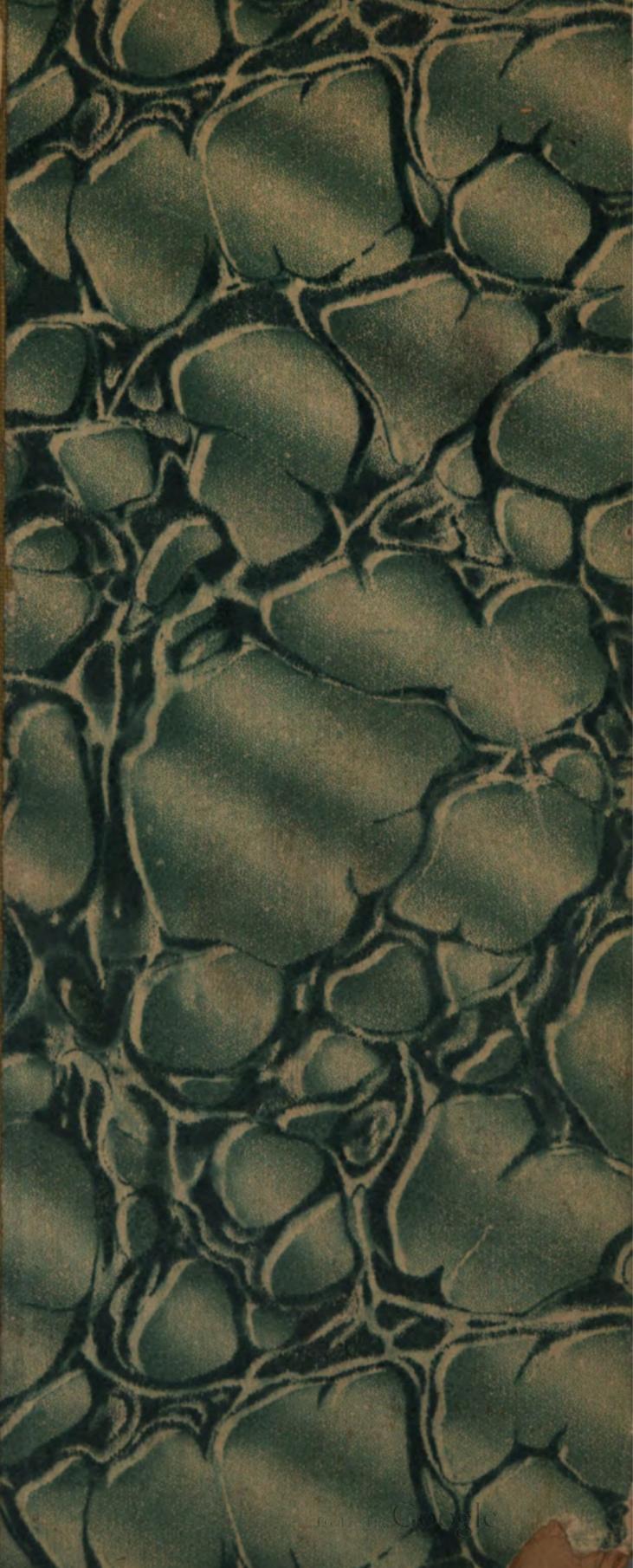
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Dr. J. B. CHAPIN, of Quincy, Michigan, General Agent for that State, will furnish books and periodicals, and receive donations to this charitable work.

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WESTERN TRACT AND BOOK SOCIETY,
No. 28 West Fourth Street, Cincinnati, O,

and will receive prompt attention.

Western Tract and Book Society.

THE Society was organized in November, 1852. The occasion which called it into existence was the refusal of the American Tract Society, New York, to publish the truth concerning the system of slavery, which had been so long wickedly practiced in our land, and destroying the souls of men.

Its avowed object was "To point out the application of the principles of Christianity to every known sin, and to show the sufficiency and adaptation of these principles to remove all the evils of the world." Thus comprehensive in its aim, it has been especially faithful in exposing the sin of slavery, and pointing out the only true way to escape from its fearful consequences, by "doing justly, loving mercy, and walking humbly with God." But its work has by no means been confined to exposing the sin of slavery; it has published just as extensively on other subjects of faith and practice, and thereby endeavored to occupy the position indicated by its Constitution, of a General Religious Tract Society.

During the fourteen years of its existence, it has circulated over one hundred millions of pages, and accumulated a business capital of over eighteen thousand dollars, so that it is now proposed to enlarge its benevolent work.

God, in his providence, has also opened up to it a much more extensive field of operations. He has broken the chains of the bondman, and now they are not merely accessible, but ardently desirous of instruction, both in science and religion. This work this Society is specially desirous of accomplishing by the circulation of the printed page, in such forms as will meet their peculiar necessity.

The debt due to them by the people of our country is no common one. We owe them love according to the Divine Law—that love which leads to the supply of both temporal and spiritual wants; and in consideration of their former treatment, justice demands that we should make special efforts for their welfare. Our very safety as a nation demands that we should not only treat them justly, but that we should seek to bring them under the power of the religion of Christ.

There is also much to be done in reforming national sentiment respecting the great truth that “righteousness alone will exalt a nation,” and that, in every point of view, it is wise to promote a knowledge of the truths of the Bible, and to lead men to embrace Christianity.

Whether, as a result of the changes incident to the war we know not, but the fact is patent to the most inconsiderate, that intemperance, Sabbath-breaking, profanity, licentiousness, and a general disregard of the ordinances of religion, are increasing. These things call for increased efforts on the part of Christians and philanthropists, to leaven the land with divine truth.

THE NECESSITY FOR A WESTERN TRACT SOCIETY.

The condition of our country very clearly shows that our agencies for this work are not too numerous. They do not compare in number with the agencies of Satan. When all of them have done what they can there yet remains much to be done. And if it be true that the great West needs colleges and theological seminaries, and sustains many of them, it can scarcely be for a moment doubted that she needs and will sustain one Tract Society. On this subject we find a speech delivered by Rev. Dr. Storrs, of this city, some years

ago, so much to the point that we subjoin a few extracts :

“The growth and permanence of this Society was a subject which had been pressing more and more deeply into his convictions. It was raised up of God to serve no temporary purpose and then to be set aside. After every other publishing body shall have been set right, by the force of public sentiment and the providence of God ; when others shall have been brought fully up to the standard of Christian fidelity, in dealing with every sin and proclaiming all truth, even then this Society will be as much needed as ever. It will be needed in its own place, and for its own part of the great work.

“It stands here at the gates of the South and West, in the very heart of our country, amid a population having its own type of sins and its own type of religion. It can work, by virtue of its location, among this population, a hundred fold better than any Society having its location, its chief support, its whole management among a different people, a thousand miles to the East. It will prepare a literature for this great western population, to meet its peculiar phases of sin, unbelief, and religious necessity, more certainly, more cheaply, more quickly. It is preposterous to be dependent for all this on a Society located so far off as New York or Boston. When Dr. Beecher first went to Boston and engaged in his efforts against prevailing Unitarianism, he asked for an organ, through which he might add somewhat to his pulpit assaults. It was proposed he should use the orthodox periodical published at New Haven. It is said that he replied in one of those pithy and pointed questions which he often used : ‘If the British were landing here, would you send your cannon to New Haven to be loaded ?’ We need our cannon loaded at the West, on the very ground where the battle is fighting.

“This course, moreover, will draw out western writers.

The literature *for* our time must, in great part, be written *in* our time, and by men who are living, feeling, thinking, praying, amid its tremendous efforts and problems. Why should we forever seek the living among the dead? The piety of the dead was for the living of their time. They wrote for their age first of all, as they lived, preached, and prayed for their age first of all.

"We have a great work, as a Society, to do, in drawing out the men and women of piety in our age, and placing them in powerful electric communication with the uncounted multitudes of the living; in drawing out western men and women who are living, praying, acting, and being moulded by and *for* the great influences about them.

"And further than that, we need a Society like this, where western Christians, of every name, can meet in sympathy and work together in the common cause; where Presbyterians, Congregationalists, Baptists, Methodists, Episcopalian, can work outwardly and inwardly as one body, in faith, and hope, and love. Of all our land, western Christians seem most like disintegrated sand-atoms, without coherence or common life. They need to be solidified into a *rock*; made solid by sympathy; animated by one mind; united indissolubly by sharing in one glorious work, to whose results of grandeur and blessedness they may each and all point as their joint inheritance, and their common glory."

To these arguments we may be permitted to add that the carrying on of the Society's operations costs the Church nothing. The contributions given for our charitable work will all be returned in publications and scattered over the most needy fields of the West and South, without any cost to the contributors. In view of these facts we ask with confidence the contributions of the Church for our charitable work, and its patronage for our business department.

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